

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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FOREIGN INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.
North Africa.

We published, not long since, some intelligence respecting Abyssinia and the Pasha of Egypt, (see pp. 386—8.) The nations that inhabit the North of Africa, have hitherto been viewed by the Christian world only as barbarians, and the common enemies of mankind; and nothing has been done for their moral improvement. We make the following extracts from some recent communications made to the Church Missionary Society, respecting Tripoli, Tunis, Algiers, and a part of the interior of Africa. Here a new, dark, gloomy field of desolation opens to the mind of the Christian, a darkness and gloom which nothing but faith and Christian zeal can dispel: and while he looks with despondency over the still widening valley of dry bones, which almost covers the earth, he can only answer in the words of the prophet, when asked Can these dry bones live? "Lord God thou knowest;" it is enough for me to know that Thou hast commanded me to "prophecy upon these dry bones, and say unto them, Oh ye dry bones, hear ye the word of the Lord."

In a letter dated February 17th, Mr. Jowett writes:

Since I last wrote to you on the subject of North Africa, I have received further intelligence respecting Tripoli.

I am happy to say, that, from good authority I learn, that travelling is by no means so hazardous in the Regency of Tripoli, as those may be ready to think who content themselves with a general censure of the Barbary States. The Bashaw is on the best terms with Great Britain; so that our countrymen would be sure of his protection; and this, from the nature of his Government, is a sufficient recommendation, in his dominions. At this moment, the British Consul and a Naval Officer are on an excursion from Tripoli to Lebida, an ancient sea port, about sixty miles eastward, in search of Antiquities, which the Bashaw in-

tends as a present to the Prince Regent. This is a point of taste which of late, even Turks have learnt of European travellers.

Should Vaccination be introduced (a subject to which I alluded in a former letter), it will, most probably be done on a large scale, and by authority. If I might hazard a conjecture, however, things are not in that degree of forwardness, that any public measure should be adopted for this year or two. The interval seems inviting to any one, who should be willing to employ it in the study of Arabic, with the design of afterward accompanying a Mission into the interior of that Regency; supposing such a Mission, for the purpose of Vaccination, to take place: and I see no reason to doubt, that such a measure may, in time, be adopted. The first Mussulman prejudices are overcome: for the Bashaw has allowed two of his children to be inoculated: and the result proving favourable, he is pleased with it.

A Christian Man accompanying such a party in the circuit which it would make, might see and familiarly examine every thing of a preliminary nature which our Society wishes to know; while, as an Interpreter his services would be truly valuable.—Here he will see, with exactness, the state of the Mahomedan Schools; for, in almost every modern book of Travels, we read of these. The gentleman to whom I am indebted for information, expresses surprise that travellers should not have chosen Tripoli, as the starting place for exploring Africa.

There are persons in Tripoli who have been at Tombuctoo. With respect to MSS. he says, that any may be had by applying to the Bashaw. Concerning the Jews, it is difficult to ascertain their number; but they are found in every part of the Regency,

with Synagogues. Very few of them accompany the Caravans; their religion forbidding them to travel on the *Saturday*, sufficiently to keep up with the company.

A later communication, dated Malta, May 26th, conveys further intelligence on the subject of Tripoli.

I formerly acquainted you with some remarks, with which I was favoured by Rear Admiral Sir Charles Penrose, relative to certain Christian Tribes in the interior of Africa.

Since that period, I have had several conversations with the Admiral on the same subject; and, more recently, with an active intelligent officer, capt. Smyth, of the navy, who has lately returned from an exploring tour in Africa. From the materials which this officer has, with the utmost frankness; communicated to me, I am enabled to give you the newest and most accurate account of those parts. It is his desire that the knowledge of the state of Africa may be as widely circulated as possible, in order that others may be led to make further research. It is most probable, indeed, that his official reports, will lead to this being done officially. In the mean time, our friends will be much interested by the following Sketch, which he has enabled me to give of Tripoli—its present Government, the State of Society, Religion, Literature, Climate, &c. together with some account of the Christian Tribes, and of the Slave Trade.

The population of the city of Tripoli may be estimated at about 24,000. It is now more than thirty years that the Regency has been independent of the Porte. The present Bashaw, Yussef Caramanli, the third of the Caramanli Family, ascended the throne in 1795. Previously to this, and during some of the first years of his reign, his character was stained with deep crimes. Much of his subsequent improvement is attributed to the influence exercised over him by a wife of European descent, whose death was much deplored by his subjects.

Captain Smyth mentions the same of the Bashaw's hearing Causes, as Doctor Holland relates of Ali Pasha. The meanest person pleads his own cause before him, with a freedom that would astonish a European; thus the Bashaw becomes acquainted with much of the private history of his subjects. This, however, is a kind of superior Court of Appeal, in difficult cases. In general, the Kaya, or Administrator of Justice (at the present moment a Russian) sits every day from noon till three o'clock, at the Castle Gate to hear causes. He is surrounded by the instruments and executioners of justice, as instant punishment follows conviction; with the exception of capital punishment, which is very rare, and never inflicted but for murder, offences against the Government, and adultery on the part of women. Every man, even a slave, pleads his own cause, with the greatest freedom. The Kaya's situation is supposed to be lucrative, as he settles disputes between Government and the Arabs.

The Bashaw's intelligence, activity, and decided character, have given him an extent of territory and power of which no other African Potentate can boast. His line of coast reaches from about Gerba, long. 11°, to Palumba, long. 27° E.: at the eastern extremity of which, his eldest son lives in a state of rebellion against him; but he has nothing to fear from that quarter. To the Interior, the Bey of Fazzan is of his appointment, and pays him tribute: the Emperor of Bornou was also by him placed and established on his throne: so that to the great river, in lat. 15°, through the means of the Bashaw at Tripoli, a traveller might pass with quite as much security and convenience as men of enterprise generally require, in setting out on their researches.

His partiality to the English (accounted for by our naval character, and by the position and circumstances of Malta) seems equivalent to an invitation to some English traveller.

The Jews are never admitted to any Government employment. They ap-

ply themselves to trade, and the Moors cannot traffic without them. The Bashaw when he buys jewels, &c. has them first valued by a Jew. Providing the Haram with wearing apparel is entrusted to Jewish women. The Jews have nothing to do with agriculture, not even in country places; but follow handicraft and jewellery. Though severely taxed, their condition here is better than in any other part of Africa. They have a Cadi of their own nation to settle all their differences. They are very litigious among themselves but neither active nor brave. It is a singular fact, that the people of this nation are always compelled to perform the office of public executioner. There is a wall in the Castle for this purpose. On one side, the Jew fixes the rope to the neck of the criminal: it is then thrown over the wall, where several others pull him up without seeing who it is.

The Moors apply to trade, to the manufacture of muskets, pistols, barracans and slippers, to the dying of cloth and skins and embroidering on leather, &c.

The Wandering Arabs have charge of all the agriculture, and rearing of cattle. They are at a vast distance from civilization. They learn to read one board, with part of a prayer on it; whereas the Moors read portions of tales. Their implements of husbandry are primitive, and their method destructive; for, as soon as the land around them becomes less productive, and cattle have devoured all the pasture, they strike their tents and move to some more fertile spot, where they remain until a similar necessity compels them to retire.

The Jews and Christians are much despised but allowed the free exercise of their religion. Their funeral processions are invariably treated with reverence.

The Mahomedan Priests are comparatively few, and very little expense to the community, there being no established tithes; for though the Prophet left an injunction that every Musulman should devote a tenth of his

property to charity, the mode and object are left to his choice. The priest, consequently, depends on his personal property, and on voluntary contributions. In country places, they thrive well. They are not bound to celibacy. Their office is, to promulgate the Koran, and as they express it the Verbal Laws of Mahomet.

Every house in Tripoli has a piece of coloured glass in the window, or the figure of a hand painted on the wall to KEEP OUT THE EVIL EYE. The graves of Priests are sanctuaries; from which a man cannot be taken, although he may be starved there. It is observable of Turkish Festivals, that they do not interrupt business. The people are very superstitious about fairies: they do not believe in ghosts. It is well known, that in many Mahomedan countries, it is usual to shut the City gates every Friday at noon, from the belief of a prophecy that prevails among them, that the christians will take them by surprize on that day and hour. Capt. Smyth was several times detained in Tripoli by this circumstance, on a Friday.

Religious toleration prevails in Tripoli, in a higher degree than in Tunis, Algiers, or Morocco.

The Bashaw is himself emancipated from the influence of the Priests. An instance of his superiority to the Marabuts (the common name of the Priests and learned men) is related, such as would have occasioned a revolt in Algiers or Morocco. A Marabut one day presented himself at Court, and prophesied that the English would make war on them within a certain time. The Bashaw ordered him into safe custody, promising a reward if the prophecy proved true, but threatened if false five hundred bastinadoes. At the expiration of the period the Bashaw's threat was executed.

There is, indeed, every indication of a general decay of Mahomedan intolerance. Capt. Smyth was always permitted to enter the Mosques, only taking off his shoes at the door. The Moors ate and drank with him; and

this even in country places, where they are more simple and strict, and less familiar with Christians.

Captain Smyth visited about seventeen of the schools in the city, four of which appeared to be large, containing about thirty scholars each. They seemed pleased with his attention. The Teacher is not always a Marabut. His pay is generally about ten buck-hemshiens a day: eighty of which being equal to a dollar, his daily pay is about sevenpence-halfpenny English. His scholars sit all round him, he being in the middle of the room. They have boards in their hands, which, being first whitened with chalk, have sentences of the Koran written on them with charcoal. The spunging of the boards clean, and preparing them from time to time, is the master's work, and must occasion no small labour and loss of time. Children are taught to read these sentences, which is done with great clamour and confusion; very much as in the worst dames' schools, in the less cultivated parts of England. As soon as the hour of prayer is announced from the Minaret, the youths decamp, and the master is left to prepare the boards for the next lesson.

Of the degree of learning professed by these Marabuts, the following fact, peculiarly deserving the notice of the British and Foreign Bible Society, will serve to give you some idea. Capt. Smyth shewed to several of them the Arabic Bible. They readily understood the characters; but none of them could read it, as the vernacular tongue of all these parts is the jargon called *Lingua Franca*; and this Capt. Smyth was informed, was understood by some one in most of the interior caravans.

Notwithstanding the extremely wretched nature of their education, the youth generally shew great aptness to learning. But this hopeful disposition is as generally kept under; for, as soon as any youth displays an opening mind, or enterprising spirit (for example in commerce), he is checked by his superiors; as if it were danger-

ous to leave him to the impulse of genius. The consequence is, that they seem to grow more stupid as they grow older.

One indication of their good capacity, and a certain degree of knowledge, is, that when Capt. Smyth was on his travels, and took his astronomical observations, the natives, in their way, made theirs also. This is peculiarly the case with those who traverse the Deserts; a profession which requires, in fact, much the same kind of knowledge as navigation. One evening, as they were travelling in the dark, and had missed their way, they were all on the look out for a rising star. On seeing Dubhe, in the Great Bear, they gave a general shout, and proceeded on their way in security.

The climate of Tripoli is, by the Europeans resident there, considered as healthy. The most prevalent diseases are, ophthalmia, chronic rheumatisms, white swellings, and leprosy. Ophthalmia is very much aggravated by the white-washed walls. The leprosy forms bloches; sometimes healing up and then breaking out afresh; frequently forming a continued sore. Medical and chirurgical knowledge is very limited; the native physicians are few, and have but little practice, owing to the general health of the inhabitants. Their principal methods are, bleeding, scarifying, burning and cupping. As they depend chiefly on topical remedies, burning is much used. The irons for this purpose are of different sizes, with figures at the ends; and are applied, to various parts of the body, red hot, so as to raise a blister. They have an aversion to medicine taken internally. In ordinary cases of sickness, regimen is their grand resource. Amputations are quickly performed: the arteries are not taken up; but, when the limb is off, the stump is thrust into hot pitch. In public executions for theft, the offending hand is chopped off, and the arm immediately put into hot pitch. The Arabs, and the lower classes of the Moors, when sick, are imposed on by the Marabuts; who sell them charms

and amulets. They have no poor-houses or hospitals.

(To be concluded.)

UKASE.

Addressed to the Legislative Synod at Moscow, by Alexander, Emperor of Russia.

"During my late travels through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of the clergy in different parts, which contained unbecoming praises of me—praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone, and that every man, be he whom he may, without Christ, is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hand of God hath been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone.

"I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the Holy Synod to give instructions to all the Diocesan Bishops, that they themselves, and the clergy under them, may on similar occasions in future refrain from all such expressions of praise so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, Thanksgiving for the blessings bestowed on us, and pray for the out-poring of his grace upon all of us; conforming themselves in the matter to the words of Sacred Writ, which requires us to render to the King Eternal, Immortal, Invisible, the only wise God, honour and glory for ever and ever. ALEXANDER."

From the Religious Remembrancer.

Mr. Scott—Believing that the following communication will be interesting, not only to yourself, but to all who admire the character of the Emperor of Russia, I beg leave to request a place for it in your interesting "Remem-

brancer." It was communicated by the Rev. Mr. Paterson, to a preacher belonging to the society of *Friends* in London, and by him related to the person from whose letter I now copy the intelligence.

A. M. M.

"For many years a great friendship subsisted between the Emperor of Russia and Prince Galitzin. It is said they had been unbelievers. It is however beyond a doubt, that they were both opposed to the influence of vital religion, as may be observed from the following relation.

"The office of "Minister of Religion" being vacant, the emperor being desirous of disposing of it to an individual whom he esteemed; but understanding he was from principle attached to the BIBLE, he altered his intention, and, with some difficulty, prevailed upon the Prince to accept the situation. The Prince very early felt himself in an awkward predicament, not knowing how to discharge, with propriety, the duties which now devolved on him. He therefore applied to the bishop of the diocese, and asked his advice how he should proceed in his arduous undertaking. The bishop referred him to a certain book, where he said he would find every necessary instruction, and which he entreated him to study, observing "if he faithfully did so, he would find no difficulty in rightly proceeding in his new situation." This book was the BIBLE. To this he made some opposition, but in a short time he secretly obtained a Bible; read it with much attention; and the more he read, the more his understanding became enlightened and his mind satisfied. This was a short period previous to the entrance of the French army into Russia. When the account of that event reached Petersburg, the Russian Court were in great alarm. Every one appeared to carry terror in his countenance. Prince Galitzin alone seemed to be calm and composed. This circumstance caused universal surprise.—Knowing the sincere attachment which existed between the Emperor and himself, the former had noticed

it, and could hardly suppose that any person could be thus tranquil under circumstances which seemed to threaten ruin to the Russian nation. Neither would he believe his friend was a traitor, or insensible to the present difficulties. The Emperor one day called on the Prince, and asked him 'how it was that he was so composed while every one else was in dismay?' To which he replied, that he had of late read the Scriptures, and that *they* had fortified his mind against every danger, and given him a firm trust in divine help and protection. The Bible lying on the table, he urged the Emperor's perusal of it, believing if he did, it would have the same calming influence on his mind. At these remarks the Emperor appeared displeased, and, with some violence, pushed the Bible from him; it fell open upon the floor. The Prince took it up, and entreated the Emperor to let him read the part which was then open. At length he consented. It was the 91st Psalm. The Emperor was much struck with its appropriate and consoling language.

"When the Russian army was about to depart from Petersburg to meet Bonaparte, the Emperor and officers went to Church, as is the usual custom, previous to an army's going on an expedition. The Emperor was greatly astonished when that part of the service of the Greek Church was read (which was a portion of the Scriptures) which contained the 91st Psalm. He apprehended that Prince Galitzin (who was with him) had desired this, and, on questioning him, he declared that he "had not seen the person who had read the service, nor had he directly or indirectly any communication with him, since the conversation they had together about the Scriptures.

"The Emperor now became, in some measure, sensible of the value of the Scriptures, and while in the camp with his army, he sent for a chaplain of one of the regiments to read to him. His surprise may be readily imagined when the chaplain commenced read-

ing the *same Psalm*. He immediately asked him "who told him to read that particular Psalm?" To which he replied, "God;" for on being informed on what account the Emperor had sent for him, he had most earnestly implored divine direction in selecting such a portion as would benefit the Emperor; and that it was from a divine impulse he had selected that part. The Emperor now became more and more delighted with the Bible, and his subsequent conduct proves the influence its sacred truths had on his mind."

DOMESTIC INTELLIGENCE.

DOMESTIC MISSIONS.

Nineteenth Annual Narrative of Missionary service directed by the Trustees of the Missionary Society of Connecticut, principally in the year 1817.

Friends to the enlargement of the Redeemer's Kingdom.

Conciseness has been regarded in the compilation of the following Narrative. On this principle, the number of miles travelled; of families, schools, and sick persons visited; of conferences, councils, church and prayer meetings, and funerals attended; of hopeful converts admitted to Christian privileges on a profession of piety; and of sacramental administrations; with those more minute details of missionary duty which every man employed is required to give, in the journals of his labors, will be found to have been omitted. The reasons are obvious. The insertion of such articles would be repetitions rather than useful. It would augment the size of the publication, while it could add little or nothing essential to such information as the pious reader will desire.

Those who affectionately consider this work of the Lord have well known for years, that the missionary vocation is self denying and laborious. Their conviction has been complete, that it demands every degree of vigilance and circumspection, of wisdom

and persevering fidelity in winning souls.

It will be seen, that the views of the Trustees have embraced not only such destitute sections of our country as are comparatively near, but such as are far distant. Some of the labours here mentioned were, of course, performed the preceding year—the journals not having arrived seasonably for a place in the last annual Narrative.

It will be, furthermore, observed, that the Missionaries employed have been men, generally, though not in every instance, holding pastoral charges in the midst of the destitute regions. From every circumstance they must unavoidably derive many advantages, not soon attained by others for a judicious application of time and strength to the service of Christ among those that do not enjoy the appointed means of salvation.

Much experience has fully persuaded the Trustees, that the establishment of good ministers in the new settlements, for such portion of their time as the people of their stated charges can afford them support, conduces more effectually to the prosperity of the Christian cause. It has therefore, been among the objects of their plan to encourage, as far as practicable, the settlement of faithful men in the various parts of the missionary field.

The account now exhibited commences with labours performed in such parts of that field as are less distant.

Vermont.—Wonderful and extensive were the operations of divine grace in that division of our country. Descriptions of them have been published and widely circulated. They have awakened gratitude and praise in the hearts of God's people upon earth. Among the angels in heaven there has been joy, for many sinners were brought to repentance.

The Trustees devoutly acknowledge the love and kindness of God, our Saviour, manifested in causing the exertions of Missionaries there to be instrumental in accomplishing the de-

signs of his mercy. Through his gracious smiles, their labours were not in vain. He did not leave them to spend their strength for nought. Visiting daily, and from house to house, seemed to be rendered particularly efficacious.

Their preaching and instruction were employed chiefly in the more mountainous and central parts—regions which had long been spiritually desolate. The Rev. Ammi Nichols, whose stated charge is in Braintree, was more than nine weeks in the missionary service. Much of his time was passed in places where the revivals of religion were experienced. Those revivals made his coming and labours uncommonly useful and acceptable to the people. Such was their destitute condition, and such were then their impressions on the great subject of eternal life, that nothing on earth could rejoice them more than the presence of one who came to bring the good tidings which the gospel reveals.

For a much longer term the Rev. Justin Parsons was engaged in missionary labour. He delivered one hundred sermons. His pastoral charge is in Plainfield. He travelled a broader field than Mr. Nichols, though in part comprehending the same towns. He accordingly beheld the displays and the triumphs of grace over a more numerous population. He was joyfully received by the good people; had many expressions of gratitude for his services; and was a happy witness of the divine blessing on his exertions.

The Rev. John Lawton, has a stated charge in Windham. He was employed in the county of Caledonia. There he found himself in the midst of a vast field white already for the harvest. Illustrious were the triumphs of grace. Many stout hearted sinners were made to bow under the mighty power of the Holy Spirit. But while multitudes of hearts were thus open to the reception of truth as it is in Christ, teachers, skilful in the word of life, could not be obtained. Opinions erroneous and dangerous were inculca-

ted with lamentable diligence and success. In more than twenty towns, of the vicinity, there were no intelligent and able teachers of those doctrines, which make the soul wise unto salvation. It would be impossible for any person, who had not been on the ground, to conceive of the pressing calls for help, from the people of many towns, who, a year before, seemed almost as indifferent to spiritual things as the beasts that perish. He states, that about ten months previous to the date of his last communication, a lecture had been appointed and only ten persons attended. In the same place then, the people so crowded the house and thronged the windows, that the preacher was unable to retire, for more than an hour after the usual services were ended—such numbers with tears were inquiring, “What they should do to be saved?” After all, he felt as though the half could not be told.

Pennsylvania.—In New-Milford and its vicinity the Rev. Oliver Hill, has a pastoral charge. A small part of his time was spent in the missionary field. His labours were performed in the county of Susquehannah, and in the neighbouring county of Broome, state of New-York. In the course of five weeks he delivered twenty-five sermons. He found urgent need of Missionaries in that quarter. The whole county of Susquehannah had only two ministers of the congregational or presbyterian denomination; and those two were almost the only Missionaries who had laboured in that destitute region. Though professors of religion continued steadfast in the faith, yet he had to lament the prevalence of a lukewarm spirit. No remarkable revivals refreshed and animated the followers of Christ.

In the counties of Wayne, Bradford, and Susquehannah, and in several counties of New-York bordering upon them, the Rev. Ebenezer Kingsbury, whose stated charge is in Harford, travelled and laboured 26 weeks. While in this employment he delivered one hundred and thirty-five ser-

mons. He had often previously been over the same ground in the same work. Calls for missionary labour were more frequent and impressive, and meetings were more solemn and full, than in any preceding period of his acquaintance with that country. Still, he found no general awakenings in any place. Individuals, however, were hopefully turned to the Lord. Some small churches were favoured with considerable additions. A disposition to support religious institutions, and to hear the truth, was increasing. He was received with as much kindness as formerly, and with more apparent affection. The faithful exertions of missionaries there, had been blessed. Numbers regarded those exertions as the means by which a divine hand led them to repentance, and enriched them with the hopes and consolations of the gospel. But it was deeply affecting to behold the destitute condition of that extensive tract. In the whole county of Wayne there was not one minister denominated congregational or presbyterian.

State of New-York.—Among the destitute settlements of Genessee and the Holland Purchase the Rev. Eleazar Fairbanks laboured seventeen weeks. His pastoral charge is in ———. In several places he beheld very animating tokens of a gracious work. A divine blessing seemed to crown his own exertions by making them instrumental of gathering souls into the fold of the Great Shepherd. He had also occasion, in many instances, to lament the too successful industry with which the most destructive delusions were propagated.

The Rev. Elihu Mason, during the term of sixteen weeks, delivered ninety-seven sermons. He had no pastoral charge. He was employed chiefly in the northern, eastern, and southern parts of the Holland Purchase. His services were extended over a tract of about fifty miles by forty. The settlements there had been generally formed within twelve years. Very small is the number of ministers established in that region—very few the Mission-

aries that have ever laboured in that field. He found, however, a growing respect for moral and religious institutions. He was, in general, kindly received, and in many instances with the warmest expressions of gratitude to the Society by whose appointment he was there. Numerous were the places in which there had been recent and great revivals of religion. Many persons he found yet under the awakening influences of the Holy Spirit—many deeply solicitous on the subject of salvation. In almost every settlement which he visited were numbers who, convinced of their sinfulness and ruin, were anxiously inquiring the way of forgiveness and reconciliation to God, and yet had no ambassador of Christ to guide them. Often did the sight of a Missionary draw forth tears of joy, and his instructions were received with great delight. They held meetings regularly for reading on the Lord's day, and conferences were frequent through the week. He was much affected as he found almost every where, a deplorable want of correct ministerial labours. Multitudes, especially of the young, whose hearts the revivals had prepared for the reception of the true doctrines, were imminently exposed to be led astray by the persevering assiduity of false teachers that abounded among them. It appeared evident, beyond a reasonable doubt, that, could a number of suitable missionaries be employed in that region, many flourishing churches and societies would soon be established. By such means, the strong delusions impressed on the minds of the people by heretical instructors, and by corrupting books, that were industriously circulated, might be effectually counteracted. Many families were destitute even of a Bible. The sacred volume, and books of every description which truly explain and powerfully enforce the doctrine and duties it reveals, would be joyfully received.

Sixteen weeks were devoted to another section of the Holland Purchase by the Rev. John F. Bliss. His pastoral charge was in Avon. A rap-

id increase of population had, within a few years, filled many of the towns with inhabitants. As in new settlements generally, so in that region, the people—a great proportion of them—were far from being wealthy. They were also much—very much—divided by sectarian influence. In some of the towns that were filled with inhabitants, no churches of the congregational or presbyterian denomination had been formed. Several were the instances in which he collected and formed into churches the professors of religion who, from various and distant parts of the country, had settled in such towns. He was uniformly received with attention and kindness.—The good people very fervently expressed their thankfulness to him, and to the Society by which he was employed. Tears of gratitude, as he called from house to house, rendered many of the scenes tender and interesting. In the towns, which he visited, revivals had been numerous and powerful, though not as extensive as among the settlements in which Mr. Mason laboured.

On the Niagara frontier—a western border of the Holland Purchase—the Rev. David M. Smith, was sixteen weeks in missionary service. He had the charge of a church and congregation in Lewiston. He was witness, to no special revivals of religious attention. Social order and morality, however, were progressively improving. Much gratitude was expressed for the benevolence of those who patronize the objects of the Missionary Society. While the people rejoiced in having their present wants thus remembered by their distant brethren, they hoped to be extricated, ere long from their embarrassments; and to be able not only to provide for themselves the enjoyment of evangelical privileges, but also to assist in extending the same favour to the destitute in other regions.

The Rev. John Spencer has no pastoral charge. He, therefore, gives himself wholly to this work. The south-westerly parts of the Holland

Purchase have been the principal field of his labours. Occasionally the last year, he entered Pennsylvania. He delivered three hundred and eighty-one sermons. In a few towns he was the joyful witness of great revivals. Religious appearances were in general, more favourable, than in the preceding years. For a long period, he has been conversant with those parts of the Purchase. He must be consequently, a competent judge of the progress which morality and religion have made. While the precious revivals, of the past year, were confined to a few towns, he lived and laboured in hope, that in mercy to perishing sinners, the displays of redeeming grace would be yet much farther extended and multiplied.

(To be concluded.)

REVIVAL OF RELIGION.

A brief sketch of the History of the Church in Shoreham, (Vt.) communicated by the Rev. Mr. Morton.

In the remarkable vicissitudes of the Church in this place, there is much useful instruction. By the experience of others, we are taught that there is much remaining corruption in the best of Christians; and while we lament that those who are a light to the world, should so frequently be a cause of stumbling. We have great reason to rejoice in the covenant faithfulness of God, who is ever ready to forgive and bless his children who repent and do their first works.

Narratives of the rise and progress of religion in a place are honourable to God, and edifying to His people.—They are sometimes the means of arousing the ungodly from the slumbers of sin, and of producing the anxious enquiry, “what shall we do?” It is with a humble hope that God may be glorified, Christians comforted, and some stupid sinner led to pause and reflect on his situation, that I furnish you with a narrative of this Church.

A short time previous to the revolutionary war a few individuals came to this town, and began a settlement. But they abandoned it during that contest. After its termination, they returned, and soon the increase of settlers was considerable. In May

1792 the Church was formed, consisting of 11 members, 7 males and 4 females. During the ensuing Autumn there was a revival of religion. The church at this period was seldom privileged with ministerial labour, yet it is believed that the Divine Redeemer was graciously present in their meetings for conference and prayer; blessed their humble efforts to advance His cause, and replenished their souls with spiritual joy.

In March 1794 the people were favoured with the labours of Rev. Ammi R. Robbins, and Rev. Peter Starr, missionaries from Connecticut. On the 26th of this month 15 persons were added to the church, and the present Articles of Faith and Covenant were adopted. In 1797 there were five persons added to the church; and 7 in 1798. During this year there was an unusual attention to religion. In the latter part of the year 1802, a revival of religion commenced, and continued into the year 1803. A revival also commenced in the latter part of the year 1804, and continued during the whole of the year 1805.

The zeal of the people, in those happy days, to attend on the means of grace was truly commendable. Although for the most part deprived of the preached Gospel, they met stately on the Sabbath for the worship of God, and frequently on other days. The little church also observed days of fasting and prayer. Such was the eagerness of the people, that after having borne the burden and heat of the day, it was not esteemed a hardship, but a delight, to walk two, three or four miles to a conference. A rainy day and a muddy road were seldom a barrier sufficient to hinder the members of the Church, separated in different and distant parts of the town, from meeting together for instruction, supplication and praise. And frequently did a lighted torch guide individuals in the foot-path through miles of wood to the place where prayer was wont to be made. This zeal was not confined to seasons of religious attention. There was a good degree of punctuality and faithfulness in the

Church generally. They seemed to be of one heart and one soul.

The records of the Church are defective respecting the time when members were admitted; but we learn from them, however, that from May 24, 1798, to December 24, 1805, there was an increase to the Church of 29 members.

On the 26th of December 1805, Rev. Evans Beardsley was ordained pastor of this Church. In the year 1806, 25 persons united with the Church. During the three succeeding years there were but two individuals added to the Church. May 3, 1809, Rev. Mr. Beardsley was dismissed.

Previous to his dismissal there were serious difficulties in the Church. These continued and became more and more alarming. The sanctuary was almost forsaken; the sacramental Supper for a long time was discontinued; brother was arrayed against brother, and those, who had solemnly covenanted to walk in love, refused to hear each other pray.

Such was the criminal and deplorable situation of the Church in August 1809, when Rev. Samuel Cheever was employed to preach in this place. In autumn of this year a revival of religion commenced in Middlebury and several places. There were, however, no signal displays of Divine Grace here till about the time of the State Thanksgiving. On the evening of this day a ball and a religious conference were appointed. The ball was but thinly attended; for some of the managers, and many of the youth, preferred the house of prayer to the place of amusement. The work had now evidently begun, and from this time it rapidly increased. To use the language of Mr. Cheever, the faithful and honoured instrument of promoting the glorious work, "it was now a rare thing for a number of weeks that we held a conference, without hearing both the groans of the wounded, and the songs of the delivered." The heavens were bowed, the Holy Ghost descended, and sinners were evidently born again;

but the Church was still divided. In the midst of this unhappy schism, it is believed that some part of the Church was favoured with the spirit of grace and supplication. On Saturday after thanksgiving the Church had a meeting on the subject of their difficulties, and appointed a day of the following week as a season of fasting and prayer. The succeeding week the Church met on the same business, and happily it was a season of sorrow and gladness; every eye was bathed in tears, every countenance glowed with joy. The members of the Church, male and female, mutually confessed their faults, and both asked and received forgiveness of each other. Sensible that their unhallowed contentions had brought a public scandal on the cause of Christ, the Church as a body came forward on the next Lord's day, and made a public and humble confession to the congregation. Seldom was a scene more solemn and affecting. Here was a whole Church, but a few days since alienated apparently beyond the possibility of reconciliation, now with all the tenderness and harmony of fraternal love, with tears of penitence and joy, publicly confessing their faults and asking the forgiveness of unbelievers. This was evidently a matter of joy to the congregation; and probably no other event was instrumental of so much good. The converts were filled with delight; opposers and infidels were confounded.— Previous to this happy reconciliation, the members of the Church were frequently interrogated by the converts, "have you settled your difficulties? We want a home." On the same week in which the Church made her confession, 11 persons presented themselves as candidates for admission, and gave satisfactory evidence of piety. On the following 22; and thus it continued week after week, till on the last Sabbath in January 1810, the Church which lately appeared on the eve of ruin, was enlarged by the addition of 62 members. On the last Sabbath in March, 31 were received

into the Church, and in June at a sacramental season, 16—making in all 109; of whom upwards of 50 were heads of families. This revival brought into the Church some of the most respectable inhabitants of the town. I am informed likewise, that during this religious attention, not far from 60 persons united with the Baptist Church in this place.

From June 1810 to the ordination of the present Pastor June 30, 1814, 24 were received into the Church. Since his ordination 45.

Here the narrative might close, but as we have recently been blessed with a considerable revival of religion, gratitude to the Great Head of the Church, our dear Redeemer, requires that it should not be passed over in silence. A revival of religion commenced in Middlebury, June 1816, and extended to other towns. A severe drought also prevailed in this part of the country during the spring, summer and autumn of the year 1816, which occasioned no small anxiety and alarm, and was made subservient to the cause of Christ. But notwithstanding the drought, and while the work of Divine Grace was powerful and triumphant in adjacent towns, an astonishing degree of stupidity reigned in this place. The wise and foolish virgins slumbered together.—Early in the fall, however, a few individuals appeared to awake, and being convinced of our need of the effusions of the Holy Spirit, became earnest and persevering in prayer. About the same time a few young people became unusually serious. They continued in nearly the same state of mind for several weeks. This was a season of anxious and solemn suspense. Sometimes we concluded the seriousness was increasing; at others it was impossible to tell whether it was stationary or declining. At length an individual obtained a hope; but there was not another instance of the kind for a fortnight. On the 4th of October 1816, the Church chose a committee of twelve men to visit all the members, enquire into their spiritual

state and make a report at the next monthly church meeting. The committee were in some degree faithful to their appointment; and the measure was instrumental of considerable good. By this time, the revival had begun; it continued for a number of months; and there were instances of hopeful conversion during the last spring and summer. What might with propriety be called the *revival*, continued about 4 months. To us the meetings were highly interesting; but I would not protract the narrative with a detail of circumstances, when similar ones are witnessed in every religious revival. The circumstances of one meeting, however, are deemed worthy of record. It was the evening of new year's day. There was a conference meeting in a school-house, in which 21 persons arose and spoke in favour of religion and in praise of their Redeemer. Many of these, in the judgment of charity, were new-born babes in Christ. The meeting was free from enthusiasm, or a noisy, boisterous zeal. It was still and solemn, and many wept. Many circumstances conspired to render the season deeply interesting. We had that day attended the funeral of a young man, cut down in the bloom of life, with only one week's illness; and as he had many relatives, his death produced considerable solemnity. This, together with the reflections that would naturally arise, at such a time and on such an occasion, rendered the season peculiarly solemn. As they had commenced a new year, many seemed resolved to live a new life.

A solemn stillness characterized the work. A stranger probably would have discovered nothing unusual in the place; while the observing Christian could but see that Jehovah was among us in very deed. Modesty and diffidence of their hope were characteristic of the converts. They were of various ages from 50 down to 11 years. Infidelity and other delusions fled before the light and power of truth; and some, who had long

been held in the chains of destructive heresy, were redeemed from its thralldom, and made to grace the triumph's of the cross. On the 19th of January 1817, there were 9 persons received into the Church; on the 23d of March, 13; and 12 since that time. Making in all 34; 9 of whom were received by letters from sister churches, and 25 by a relation of their religious experience.

This revival prevailed in the Baptist Society in this town; and perhaps in proportion to their number was as great as with us. Previous to the commencement of the revival among us, the Methodists found access into a part of the town inhabited chiefly by universalists, collected a meeting, and were undoubtedly instrumental of good. It is believed that the Holy Spirit blessed their labours, and that by their instrumentality some souls were brought home to Christ. Notwithstanding our diversity of sentiments, there is a good degree of harmony among the different religious denominations of this town. I am cordially received among them, especially among the Baptists, who usually attend meeting when I preach in their neighbourhoods, and appear to receive the word with all readiness. The number of hopeful converts in the late revival is about 60. The number is small compared with the many thousands of Israel in other places; yet this work deserves to be recorded to the everlasting honour of our Redeemer. "What shall we render unto the Lord, for all his benefits?"

There have been 5 revivals of religion since the formation of this Church, besides seasons of unusual seriousness in some neighbourhoods. The present number of members is 165, besides 18 who have removed from this place at different times, without receiving letters of dismission. There have been seven excommunications.

The sentiments embraced by this Church, are what, by way of distinction, we term "the doctrines of grace."

These are the doctrines which have been inculcated, and blessed by the Holy Spirit to the awakening and conversion of sinners, and the edification of believers.

There is in this place a Female Cent Society, which annually contributes its mite for the support of Foreign Missions. There is also a Juvenile Tract Society, formed a year ago last August, consisting of nearly an hundred members. We have paid considerable attention to Catechetical instruction; and Sabbath Schools were established last summer in six districts, and attended with encouraging success. Here we would erect our "Ebenezer," a monument to the praise of our God and Saviour; and in view of the prosperity of this Church, exclaim with devout humility and lively gratitude, "Not unto us; not unto us; but unto thy name be all the glory." Yours Dear Sir, with respect,

DANIEL O. MORTON.

Shoreham, Vt. Jan. 14, 1818.

BIBLE ASSOCIATION IN GEORGETOWN, D. C.

On the 26th of January a Bible Association was formed at Georgetown, auxiliary to the Bible Society of the District of Columbia.

The following Officers were chosen for the ensuing year.

Rev. Henry Foxhall, *President*.

Rev. Mr. Kieth, Rev. Thomas B. Balch, *Vice Presidents*.

Wm. Clagett, *Treasurer*.

Dr. Thos. Henderson, *Secretary*.

We make the following extracts from an Address delivered before the Meeting, by SAMUEL BAYARD, Esq.

"Some may say that we will lay a heavy tax on the poor—certainly not. We wish to plunder no man of his raiment, or take from him that sustenance which nature demands; but we wish to open to the poor, sources of intellectual, moral, and spiritual improvement. Who would reproach the poor widow for bringing her mite, wherewith to purchase a Bible?"

Never will poverty be banished from the world until the principles of the Bible shall universally prevail. If we wish then to improve the condition of the poor, let us attend to their moral cultivation—then will industry, harmony and comfort, pervade their dwellings; and that they are capable of such improvements, we will only ask you to look over this place—see how many children are collected from our streets, and placed within the reach of the means of grace, through the instrumentality of Sunday Schools. Fields of usefulness are thus opening to our view; fields in which angels unseen, delight to tread.

“What motives can we possibly lay before you which have not reached you before this time? Happily the age in which we live is an age of Bibles—Infidelity has retired, and the inspiration of the Scriptures is placed beyond all question. If then the Scriptures are clothed with those properties, which enable us to ascertain their heavenly original, surely it is our duty to be employed in this work.

“Consider those discoveries which are made to us in the inspired volume of the Supreme Being—we are not left to grope in Pagan darkness—we are not abandoned to our vain notions respecting the nature of the Supreme Being. The Heathen is degraded by superstition—he renders homage to the heavenly bodies, which to the Christian are but the luminous points of Jehovah’s throne. Turn from the idolatry of the Heathen, to the worship of the Christian.

“He learns from the Scriptures, the existence of one infinite and eternal Being: he becomes acquainted with his will, and is furnished with every possible motive to the pursuit of holiness and the abhorrence of sin. Where in the pages of ancient wisdom can we find morals so pure reaching to the very sources of action! Where can we find such lofty representations of the power and glory of God; such unsullied precepts of rectitude, such views of duty, such pictures of happiness, such delineations of misery?—

Indeed the writers of this book seem to have ranged through the counsels of Jehovah, and with unrivalled boldness, they wield his lightnings against the transgressor, whilst they unfold the richest mercy to the penitent.

“But if another motive is needed, consider that mysterious plan of redemption which is brought to light in the Bible, in the contemplation of which angels are bewildered. Ponder in your minds the infinite dignity of that atonement which has been made in behalf of mankind. Even the heathen acknowledge that without shedding of blood, there is no remission. Therefore it is that so many victims fall, so many altars overflow with blood. But in the Scriptures an atonement is revealed that infinitely transcends the sins of the penitent, superior to the claims of the law, and equal to our wants. The atonement thus becomes the basis of solid happiness to man.

“Lastly consider that immortality, for the knowledge of which we are indebted to the Bible. Immortality is the glory of our race—and this immortality is surrounded in the Scriptures with inconceivable grandeur by that one offering which was made on the cross. They who are the destitute of revelation must form but very imperfect notions of a future state—if they conceive of future happiness, it is the happiness of the sensualist, not of the followers of the Saviour. But how charming are the prospects, how brilliant are the hopes which revelation discloses when this mortal being shall end, when the shadows of evening shall gather around us, we look for the beams of the morning—for life and immortality are brought to light in the gospel. Death snaps for a moment our earthly ties, but they are to be renewed in distant worlds.

“To this enterprise of benevolence, Fellow-Citizens, we invite you. It is not the honour of a party, the glory of a sect which attracts our efforts—it is the glory of God, and the honour of his Son’s kingdom, now when the world is at peace, when the hero has

relinquished his sword, when the bow of the Savage lies unstrung at his feet, when the war horse is stripped of his trappings, shall Christians alone sound the trumpet!—Shall not Christians be at peace?

"We hail the time then when the Bible shall be spread through the world, when it shall be the companion of the cottager and the prince; when the deepest vale of ignorance shall be illumined by the knowledge of God, as it shines in the face of Jesus Christ."

New Auxiliaries to the National Society.

"The Berkshire B. S." (Mass.) became auxiliary 17th July, 1817. Rev. Samuel Shepard, Secretary, *Lenox*.

"The Female B. S. of Lebanon," (Ohio) in September, 1817. Mrs. Eliza Collet, Cor. Secretary, *Lebanon*.

"The St. Clairsville B. S. (Belmont Co. Ohio;) recently instituted. Rev. Joseph Anderson, President; Mr. Alexander Armstrong, Cor. Secretary; Mr. Samuel Potts, Treasurer.

"The Union auxiliary B. S. of Poland," (Trumbull Co. Ohio;) instituted 2d December, 1817. Mr. John Struthers, Secretary, *Poland*.

"The Connelville auxiliary B. S." (Penn.) recently formed. Mr. John B. Trevor, Secretary, *Connelville*.

The above, added to those before mentioned, make the number of auxiliaries now known to be *one hundred and thirty two*.—*Chris. Her.*

Octavo Stereotype Bible.

It is with much pleasure that we are enabled to state, that the first edition of the octavo Bible, which is now printing from the stereotype plates, cast for the American Bible Society, will soon be finished,—say in all this month. The delay in putting it to press was occasioned by the anxious and very laudable desire of the Board of Managers to do all in their power to cause the copy to be made as correct as practicable: and the requisite pains have not been spared to effect that important object.

When we take into consideration that the type of this octavo Bible is four sizes larger than that of the common school Bible (in nonpareil) formerly used in this country, and that to Auxiliary Societies the price of a copy printed on excellent white paper, like that of the present edition, and substantially and neatly bound, will not exceed one dollar and a quarter, we presume that it will be deemed a valuable acquisition to the Bible cause in this country.

The plates for the minion Bible have not yet undergone sufficient examination and correction, to be put to press. It will be some weeks before that can be done with propriety.

As some persons unacquainted with the nature of this business have expressed considerable disappointment that the stereotype plates of the American Bible Society have not been sooner made ready for the press, we would refer such to Owen's History of the British and Foreign Bible Society, page 102, (American edition) where it appears that an impression from the *first stereotype work* executed for that Institution, with all its abundant means, (which was only an octavo *New Testament*), was not completed till September 1805, sixteen months after the organization of the Society; and that this was "*the first article* provided by the British and Foreign Bible Society for home circulation."—*Ch. Herald*.

The subscriber hereby acknowledges with respect and gratitude, the receipt of forty dollars from the Ladies of Westminster Society in Canterbury, to constitute him a member for life of the Connecticut Bible Society. While they do this as a "testimony of affection and respect for their Pastor," he can readily conceive, (agreeably to their communication on the subject,) that they are "deeply affected with the deplorable condition of those who are destitute of the word of life; and that they are "desirous of aiding those who are engaged in the truly benevolent work of imparting the glad tidings of salvation to all people." May many souls ready to perish be enlightened, sanctified and saved by their liberal exertions to disseminate divine truth; and may their own souls be plentifully watered

from the rich fountain of divine love, whose streams they are so engaged to have communicated to all their fellow creatures.

ERASTUS LEARNED.

Canterbury, Dec. 9, 1817.

Extract of a letter from Richmond, Va. dated January 8th, received by a gentleman in Boston.

An eloquent preacher was announced to discourse this morning at the Monumental Church. I attended—Mr. Ravenscroft (the preacher's name) is about 45 years of age—has an elegant commanding figure—a voice harmonious and powerful, with gesture and manner sincere and impressive—which with a correctness of composition and connectedness of the subjects treated on, led me to rank this among some of the most impressive sermons I ever heard. But independent of manner and composition, it is rendered more particularly interesting, by having since learnt, that Mr. Ravenscroft is the gentleman who two years ago, was so far from possessing the feelings he at present experiences, that he forbade, and I believe even chastized his negro slaves, for exhorting and praying together, until by accident he overheard one of them praying to pardon and forgive his master, for having prevented his worshipping with his fellow slaves; which circumstance, so striking, bro't on thoughtfulness, and finally conviction of the truth and importance of religion.—*Boston Recorder.*

LITTLE HENRY AND HIS BEARER.

We not long since advertised this little work for sale at this Office. Perhaps some may have thought, from our calling it an Eastern Tale, that it was one of those common catch penny stories that originated in the fruitful imagination of the writer. We are well satisfied, however, that the facts on which this interesting History is founded, are substantially true. In the Journal of Abdool Messeeh, one of the native readers in India, (see Vol. I. p. 149) it is stated:

“After morning worship Abdool took the children, and went into the Fort to be ready for the afternoon. When all the children were collected,

he read to them the story of ‘Henry and his bearer.’ They all expressed great delight. When he had finished, the eldest of his nephews said, ‘Now I must of necessity be baptized.’”

In the Panoplist for November, the Editor has reviewed the History of Little Henry and his Bearer. We have room only for the following extracts:

“To those who judge of books by their size, the little volume before us will seem a very trifling production; but if estimated by the intrinsic excellence of its contents, when regarded as a narrative of facts, and those facts considered in relation to the best interests of men, its worth would exceed that of many a ponderous folio, by whose side its minuteness would scarcely attract the notice of the purchaser, or the glance of the Spectator. Children left without parents at an early age is no unfrequent occurrence; but a small proportion of those parents on a dying bed, it is feared, can with the faith of Henry's mother commend their helpless offspring to the protection of a Father in heaven. This interesting circumstance is thus related in the narrative:

“Henry L. was born at Dinapore in the East Indies. His papa was an officer in the Company's service, and was killed in attacking a mud fort belonging to a petty Rajah, a few months after the birth of his son. His mamma also died before he was a year old. Thus little Henry was left an orphan when he was a very little babe; but his dying mother, when taking her last farewell of him, lifted up her eyes to heaven, and said, ‘O God, I leave my fatherless child with thee, claiming thy promise with all humility, yet in full confidence that my babe will never be left destitute; for in thee the fatherless find mercy.’”

* * * From a desire manifested by several Clergymen that this little book might be extensively circulated, the price at this office will hereafter be

12 1-2 cents retail.

\$1 per dozen.

The postage to those who order them by mail will be equal to 12 sheets per dozen.